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of light verse by Richard Mott Gummere and Charles Wharton Stork, two young college men who have evidently enjoyed turning their favorite classic poems into a neat and terse English form and giving expression to their lighter moods in not unmelodious lyric strains. The preface disclaims any intention of a serious estimate on the part of the authors of themselves as writers of poetry; yet if we err not in judgment, this is but a foretrial of strength on the birdling's slightly feathered wings, and one may look for bolder flights when the plumes have grown to greater length. Two of the best of the poems, a sonnet "To Keats" and quatrains on "Herrick," show the English influences that have been most potent in molding the style of the writers. "A Song of the South" shows, too, that one of these Arcadians at least is not insensible to the charms of Southern scenes and Southern womanhood.

Maid of the Southland,
 Fairest of all,
 Soft from thy Southland
 I hear the call;
 Murmur of sleeping streams,
 Low from the land of dreams,
 Where Fancy's misty beams
 Tenderly fall.

The book is privately printed in a limited edition by H. W. Fisher & Co., Philadelphia, 1904. L. W. PAYNE, JR.

SOME RECENT THEOLOGICAL VOLUMES.

THE CHURCH AND ITS ORGANIZATION IN PRIMITIVE AND CATHOLIC TIMES.
 By Walter Lowrie, M.A. The Primitive Age. Longmans, 1904.

This work, as is indicated on its title-page, is an "interpretation" of Rudolph Sohm's "Kirchenrecht," which appeared in 1892, and which embodies many of the results of recent German investigation in the field of primitive and early Church organization. But as interpreted (and in some points modified) by Mr. Lowrie, Sohm's work acquires an added interest for English-speaking readers, inasmuch as the volume before us contains many *excursus* and notes on certain matters of

Church organization, as these have become moot points at different periods between Protestants and Roman Catholics, or between Puritans and Anglicans. "The present volume," as Mr. Lowrie says, while it is to be followed by a companion volume on the later development of Catholicism in the ancient Church, is yet "complete in itself as a study of the primitive institutions of the Church."

Sohm's general principle, which Mr. Lowrie has adopted, is that which is held in common by most German Protestant writers in this field—namely, that Christianity was not at first an "organization" at all—*i. e.*, in a legalistic sense. "There is no legal corporate form for the body of Christ, but only such corporate reality as the scriptural figure indicates" (p. 101). The primitive, spiritual Christianity afterwards hardened or crystallized into fixed legal forms of organization; and the result of this process of "legalization" is "Catholicism"—*i. e.*, the Catholic Church of the second and third centuries.

Among the many topics of great interest which the book treats are "the legal organization of the Church *versus* the charismatic"—*i. e.*, the ministry or ministries which depended upon personal spiritual gifts rather than upon official appointment, as, for example, the "order" of prophets in the early Church. The theory of the original identity of "presbyters" and "bishops" is examined, and is pronounced to have been now discredited. Other topics treated of are Jesus' use of the word "Church;" the apostolic notion of the Church; Church assemblies, and particularly the assembly for teaching, under which is discussed the teaching office, with its grades (apostles and evangelists, prophets and teachers). As to election and ordination to the teaching office, Sohm's view (p. 264) is that "election and ordination has . . . no legal significance, since the electing assembly [in the primitive Church] does not constitute a definite legal corporation or local congregation, the very notion of the individual Church being unknown, and only the notion of the whole Church being alive in the consciousness of early Christianity." (On this view, we remark that Sanday and Headlam say "[It is] just this part of [Sohm's] learned work that has by no means met with general accept-

ance."¹) Even in relation to the community which elects, the election and ordination as such confer no *rights*; the right to claim hearing and obedience as a teacher resides in the charisma; with or without the vote of the congregation that right exists; but without the charisma no vote can create the right."

Finally, there is a discussion of the eucharistic assembly and of the (very great) significance of the celebration of the eucharist for Church order and organization. This is treated of in relation, first, to Church property; and, secondly, to the respective offices of bishops, deacons, and presbyters, which offices, says Sohm, bear a specially close and vital relation to the celebration of the Lord's Supper. "To supply the defect of charismatic teachers, bishops were elected, whose distinctive function it was to preside at the eucharist and to administer Church property" (p. 331).

We think that this book is likely to create a considerable amount of discussion, inasmuch as the questions with which it deals are matters of such widespread interest, particularly at the present time. We regard Mr. Lowrie's volume as a praiseworthy piece of work, and as a helpful contribution to the literature which deals with the organization of the early Christian Church.

In "Holy Scripture in the Worship of the Church," the Bishop Paddock lectures for 1903 (Longmans), Bishop Hall, of Vermont, has given us a useful book, devout and reverent in tone, as are all his writings, and written in a careful and scholarly manner. The subject is considered historically, beginning with the use of the Holy Scripture in the Jewish Church, then passing on to consider its use in the eucharistic office, and finally in the daily services of the Christian Church. Some helpful suggestions are given as to the use of the Psalter, both in private devotion and in public worship. The Psalms, like the other parts of the Bible, are recognized "as the utterance of men specially under the influence of the Spirit of God, yet as bearing traces not only of individual authorship but also

¹The Epistle to the Romans, p. 15 in the International Critical Commentary.

of the age of the world and the stage of divine revelation to which the author belonged." The results of critical studies are held not to conflict with the helpful use of the Old Testament Scriptures in the public services of the Church. As to the public reading of the Bible, some practical suggestions are given. Correct and careful articulation, for example, is characterized as "a part of the homage which is due to the divine word." We have observed the following errors of the printer: On page 67 "hand" for "hands," and on page 128 "our Lord's narrative of temptation" for "the narrative of our Lord's temptation."

"Miracles and Supernatural Religion," by J. M. Whiton, Ph.D. (Macmillan), is a defense of the miraculous, not in the sense of a suspension or setting aside of the laws of nature, but rather as "the natural product of exceptionally endowed life" (p. 126). "As to the Christian miracles, there can be no reasonable doubt that 'mighty works,' deemed by many of his contemporaries superhuman, were wrought by Jesus" (p. 140). But the true realm of the supernatural is held to be not the sphere of the physical, but that of the ethical and spiritual. "The reality and power of the latter the author holds to be separable from all environment of circumstances, and wholly independent thereof." In the light of advancing spirituality, the distinction between the natural and the supernatural, which as yet has empirical validity and worth, will ultimately cease to be drawn.

Dr. T. B. Strong, the Dean of Christ Church College, Oxford, has given us a thoughtful study of "Authority in the Church." The consideration of the place and value of authority in the State, in education, and in the study of history prepares the way for the specific treatment of the subject indicated by the title of the book. Authority in the Church is conceived of not as arbitrary or mechanical, but as the expression of the highest and best experience in the spiritual life of the race, which transcends in certain ways the limited experience of the individual. An historical study of the Church as an organization follows, based upon the record contained in the Gospels, the Acts of the Apostles, and the Epistles. Here,

as throughout the book, the results of mature thought are presented in a clear and succinct form. Three chapters follow on "Authority and Outward Order," "Authority and the Creed," and "Authority and Custom." The capital illustration of the legitimate use of the Church's authority in matters of faith is seen in the promulgation of the statements of the General Councils as to the Person and natures of Christ; while an illustration of the false use of such authority is seen in the imposition of the doctrine of transubstantiation (which is based upon a particular and controvertible metaphysical theory) as a matter of faith. "The authority of the Church in matters of truth is paternal rather than judicial [p. 132]; . . . it is best declared by the vindication of its truth to the reason and consciences of men."

"Patristic Study," by H. B. Swete, D.D., Regius Professor of Divinity in the University of Cambridge, like Dr. Strong's "Authority in the Church," forms one of the series of "Handbooks for the Clergy" published by Longmans. It is a useful introduction to the study of the Fathers of the Church, and, while intended primarily for the use of clergymen of the Anglican communion, is likely to prove helpful to many others to whom the early Christian literature is a matter of interest. As the author says, "The Fathers are often quoted, but in the hurry of the times they are perhaps seldom read." As monuments of Christian thought in the first generations of the Church's life, the writings of the Fathers are of perennial interest and importance. "The Fathers, in the stricter sense of the term, are the great champions of orthodox belief, whose writings became the standard of Catholic truth." After reviewing (with necessary brevity, but at the same time in his well-known scholarly fashion) the writers of the first five centuries, Dr. Swete proceeds in the closing chapters of this little volume to give some practical suggestions as to the method of using the writings of the Fathers for the special purposes of the student in different lines of religious and theological study, and adds a useful bibliography of "Patristics."

"The Virgin Birth of Our Lord," by the Rev. B. W. Randolph, D.D. (Longmans). This little book is a defense

of the historical character of the miraculous birth of Christ and of its importance as a matter of Christian faith. It is shown that faith in the Virgin-birth of Jesus Christ was in the early Church universally held to be an integral part of Christian belief; the New Testament evidence for this article of the Creed is clearly brought out, and finally the theological bearing of the Virgin-birth is considered.

"The Blessed Life: Devotional Studies in the Beatitudes," by the Rev. Jesse Brett, is marked by a devout and reverent temper, and gives evidence of much spiritual insight—a useful book for purposes of religious meditation. In connection with this work of Mr. Brett's, one is reminded of Darwell Stone's "Outlines of Meditations," also published by Longmans. The latter book differs from the former one, however, in that it consists merely of outline frameworks for meditative thought upon certain scriptural passages, while "The Blessed Life" is cast in the form of continuous addresses.

"The Church Catechism" is a late number in the well-known series of succinct summaries of statement in the Oxford Library of Practical Theology. The comparatively thick volume is written by the senior editor of the series, the Rev. W. C. E. Newbolt, and is evidently treated from a full heart and a warm interest. The place of the Catechism in the Book of Common Prayer, the Individual and His Relation to Others, the subjects of Faith, of Practice, and of Service are some of many topics treated. The discussion leads up, as to a climax and personal application, to thoughts on prayer and sacraments.

Written with similar purpose are two booklets: "Into the Holy of Holies, Prayers and Devotions for Private Use at Home and in Church," by the Rev. John Wakeford, of Liverpool, a tiny but dainty book, and "The Altar Steps, A Plain Study of the Communion Service for Confirmation Classes and Communicants," by the Rev. F. B. Reazor, of Orange, N. J.

"The Parables of Man and God," by Harold B. Shepherd, is dedicated to Principal Fairbairn, of Mansfield College, Oxford. The instinct for the higher life is regarded as inevitable, and parables are possible to the sense of reality, a revelation

to man of the thought of God in terms fit for man's understanding, which point to a more perfect human life. The progress is from science or external knowledge, through reason or philosophy to religion, defined as the relations between man and God.

WILLIAM S. BISHOP.

TWO BOOKS ON PSYCHOLOGY.

OUTLINES OF PSYCHOLOGY: An Elementary Treatise with Some Practical Applications. By Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. Teachers' Professional Library, Macmillan, 1903.

EXPERIMENTAL PSYCHOLOGY AND ITS BEARING UPON CULTURE. By George Malcolm Stratton, Associate Professor of Psychology and Director of the Psychological Laboratory in the University of California. Macmillan, 1903.

In the volume before us Dr. Royce has given a clear and attractive presentation of psychology in a form which embodies the results of recent investigation and discussion. Beginning with "the physical signs of the presence of mind," and "the nervous conditions of the manifestation of mind," he then proceeds to trace the general features of conscious life. These are divided under the heads of (1) Sensitiveness, (2) Docility, and (3) Mental Initiative. "The so-called will and intellect of ordinary psychological study are but two aspects of a single process." A significant point is made (p. 12): "The study of neurological facts has, although very great, still only relative value for the psychologist." An interesting discussion of Inhibition is found on page 70, fol. "What, in any situation, we are restrained from doing is as important to us as what we do" (p. 71). We were particularly struck by the analysis (in chapter iv.) of the unity of consciousness as not only simultaneous but successive. In the chapter we note a valuable criticism of the theory of our mental life as being a complex consisting of "elementary" sensations and feelings.

A distinct advantage which the present volume may claim over some other works upon the same subject is that psychological questions are here discussed from the purely psychological standpoint; it is a decided relief to find that the dis-